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according to his own testimony and the belief of his disciples, he achieved. Its visible manifestation was his frequent falling into the state of samādhi, or swooning. He seems to have been somewhat of an eclectic in his doctrines, recognizing the value of asceticism, of knowledge, and of faith as ways of union with God. The reader of his sayings is struck with the fact that almost none of them have to do with helping others or urging the blessedness of service for others. Yet if one were to criticise this characteristic, he might be confronted with one of the wise man's own sayings, which is an excellent sample of his style and thought :

Instead of preaching to others, if one worships God all that time, that is enough preaching. He who strives to make himself free is the real preacher. Hundreds come from all sides, no one knows whence, to him who is free, and are taught. When a flower opens, the bees come from all sides uninvited and unasked.

G. S. G.

LITERARY NOTES.

A BRIGHT, sensible, and readable volume of short sermons is given us by Rev. James I. Vance, D.D., under the title *Royal Manhood* (Chicago : F. H. Revell Co., 1899 ; pp. 251 ; \$1.25). The topics treated are such as "The Greatness of Gentleness," "The Religion of the Body," "The Sovereignty of Conscience," "Common Honesty," "The Ethics of a Smile," "The Problem of Despondency." On all of these and other subjects the thought is fresh, stirring, and helpful.

THE LECTURES on the Levering Foundation which Professor W. N. Clarke, D.D., of Colgate University, Hamilton, N. Y., delivered this year before Johns Hopkins University have been printed under the title, *What Shall We Think of Christianity?* (New York : Chas. Scribner's Sons, 1899 ; pp. 149 ; \$1). This little book follows in the wake of the author's larger work, *An Outline of Christian Theology*, which was published a few years ago and has already passed through four editions. It is one of the few successful attempts to popularize theology, and is having a wide influence in improving the viewpoint and the content of popular theological conceptions. These three lectures also, upon this live theme, are capable of doing great good by their sensible distinction between essentials and non-essentials in Christianity, and their presentation of Christianity as a force now operative for the highest well-being of men and worthy of the cordial support

of all who are laboring for the progress of humanity. There is a "sweet reasonableness" about Dr. Clarke's writings, an appeal to the better common judgment, a recognition of changing social and mental conditions, and a willingness to estimate at its true value the thought of men in non-theological fields, that makes these lectures by Dr. Clarke, and his former book, more than ordinarily worth the close attention of serious people who are in search of the best things.

THE VALUE placed by Jesus and his apostles upon the Pentateuch is the subject of a recent study by Professor C. F. Nösgen, of Rostock. It is called *Aussagen des Neuen Testaments über den Pentateuch* (Berlin : Wiegandt, 1898 ; pp. 68 ; M. 0.80). The pamphlet is an interesting and useful contribution to the subject, written, however, with the hope of producing a traditional reaction of thought against the criticism of the Pentateuch. Its interpretation of the language and attitude of Jesus and the apostles is at times not in accord with the best historical exegesis, and it is doubtful whether the right historical view of the Pentateuch is that for which Dr. Nösgen contends. His treatment of the problem, however, deserves careful consideration, and contains valuable material.